Pulpit sermons on monotheism for the entire nation

Mohammed Saeed Raslan

Pulpit sermons on monotheism for the entire nation

الخطب المنبرية في التوحيد لعموم الأمة

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Translated by

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Translator’s introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Pulpit sermons on monotheism for the entire nation**) by (**Mohammed Saeed Raslan**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord’s forgiveness: **Omar bin Ahmed Tohamy**.

The First Sermon

O Muslims, learn monotheism

All praise is due to Allah. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allah from the evils of our own souls and the wickedness of our deeds. He whom Allah guides, none can misguide, and he whom Allah misguides, none can guide. I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger.

As for what follows:

The most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters are their innovations, and every innovation in religion is an innovation, and every innovation is misguidance, and every misguidance leads to the Fire.

As for what follows:

Allah, the Blessed and Exalted, created us to worship Him alone, without partner. For this purpose, He sent the Messengers, informed the Prophets, and revealed the Books. To achieve this purpose, the battle erupted between the soldiers of the Most Merciful and the soldiers of Satan. All of this was for the sake of the Monotheism of Allah, the Blessed and Exalted, and for the sake of sincere worship of His Face, the Blessed and Exalted.

Servants of Allah! Monotheism is the first duty that Allah, Lord of the Worlds, has commanded, and the first command of the Noble Qur'an. Allah, the Blessed and Exalted, directed it in the first command in Surat Al-Baqarah, the first command in the Noble Qur'an:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ﴾

"O mankind, worship your Lord," [Al-Baqarah:21]

This is the first command in the Noble Qur'an that Allah, Lord of the Worlds, has commanded, for which He sent the Messengers and revealed the Books. Allah, the Blessed and Exalted, does not accept any deed from anyone who neglects it.[1]

[1] **What was mentioned above from the lecture "The Importance of Monotheism" - Saturday, 1 Ramadan 1430 AH | 22/8/2009 AD**

Monotheism is inherent in human beings through history and nature.

Monotheism is inherent in human history, because the purpose of creating Adam, peace be upon him, and his descendants was to worship Allah alone, as our Lord, the Almighty, said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

“And I did not create the jinn and mankind except to worship Me.” [Adh-Dhariyat:56]

Adam, peace be upon him, was the father of humankind, and Eve, their mother, both were monotheists. When they ate from the tree, they knew they had a Lord who accepts repentance from His servants and pardons sins. So they supplicated to Him, saying:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

“They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” [Al-Araf: 23]

Allah, the Almighty, took a covenant and a pact from Adam, and likewise from his descendants, while they were still in the loins of their father Adam, that He was their Lord, and made them testify of themselves, as Allah, the Almighty, said:

﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware. Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?” [Al-Araf: 172-173]

The descendants of Adam, peace be upon him, after him, adhered to pure monotheism for ten centuries until polytheism arose among the people of Noah, peace be upon him. Then Allah, the Almighty, sent Noah, peace be upon him, to them, calling them to the worship of Allah alone. Our Lord, the Almighty, said:

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

“We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.” [Al-Araf: 59]

Whenever humanity deviated from monotheism, Allah sent messengers calling for the worship of Him alone and the rejection of all other worships besides Him. Allah Almighty said, addressing His Messenger, may Allah bless him and grant him peace:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.” [Al-Anbiya: 25]

Monotheism is inherent in humankind throughout history, and monotheism is inherent in human nature, meaning inherent in all creation. It is what Allah created people upon, starting with belief in Him, the Almighty, and His Oneness.

Since He created humankind, He created them upon monotheism and belief in Him as Creator and Worshipped One, and He took a covenant and pledge from them from the time they were in the loins of their forefathers. Allah Almighty commanded His Messenger, may Allah bless him and grant him peace, and his nation, including in the command to them, to turn their faces and dedicate their religion to Him, because that is what the innate human nature upon which He created them requires. Our Lord, the Almighty, said:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” [Ar-Rum: 30]

Our Lord, the Almighty, informed us that He created His servants as monotheists, Muslims, upright, repentant to the truth, and receptive to it. This is what the innate human nature upon which He created them requires when He took the covenant from them in their father’s loins.

Allah Almighty says in the hadith Qudsi narrated by Muslim in Sahih:**"I created all of My servants as monotheists. However, the devils came to them and led them astray from their religion. They forbade them what I had permitted them and commanded them to associate with Me that for which I had not sent down any authority."**[2]

All servants are naturally inclined toward Islam and true faith, but devils play a role in distorting this innate human nature.

[2] **Sahih Muslim: 4/2197, No. (2865) from the hadith of Ayyadh ibn Himar al-Majashi’i, may Allah be pleased with him**

The Prophet peace and blessings be upon him informed us that every child is born prepared for Islam, saying: "Every child is born in a state of fitrah (natural disposition), but his parents make him a Jew, a Christian, or a Zoroastrian."[3]

Innate human nature indicates the Monotheism of Lordship, and innate human nature indicates the Monotheism of divinity, because the Monotheism of Lordship entails the Monotheism of divinity. Whoever is certain that Allah is his Lord and Creator must devote worship to Him alone, as our Lord Almighty said:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

“O mankind, worship your Lord, who created you and those before you, that you may become righteous - [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].”

[Al-Baqarah: 21-22]

If a person believes that Allah Almighty is the Creator, the Provider, the Giver of Life and Death, the one who of Gives and Withholds, the one who lowers and raises, and that benefit and harm are due to Him, in His Hand is all authority, and to Him all matters return, then the person must come to the conclusion that Allah alone is truly to be worshipped, with no partner, and his heart must submit to Him in love, repentance, humility, fear, awe, and reliance.

For how can one worships, fears, loves, or trusts in a creature that possesses no power to benefit or harm itself? Let us understand this correctly, servants of Allah: Allah created us as monotheists and established us on the basis of human innate human nature. The first people were Muslims for ten centuries. Ibn Abbas, may Allah be pleased with him, said in his interpretation of Allah Almighty's words:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾

“Mankind was [of] one religion [before their deviation];” [Al-Baqarah: 213]

"Between Adam and Noah there were ten centuries, all of them Muslims."[4]

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[3] Narrated by Al-Bukhari in Sahih: 3/219, No. (1358), and by Muslim in Sahih: 4/2047, on the authority of Abu Hurayrah, may Allah be pleased with him.

[4] It was narrated by Al-Bazzar in Al-Musnad: 11/99 No. (4815), Al-Tabari in Jami’ Al-Bayan: 2/334, Ibn Abi Hatim in his Tafsir: 8/2696 No. (15184), Al-Hakim in Al-Mustadrak: 2/442 and 546, and Ibn Asakir in Tarikh Dimashq: 62/242 with a saheeh chain of narration. Al-Hakim said: This is a saheeh hadith, and it is also the opinion of Ikrimah.

So monotheism has been inherent in humanity since Allah Almighty created Adam, peace be upon him, until polytheism Appeared among the people of Noah, peace be upon him.

The first polytheism to occur in creation was the polytheism of the people of Noah, peace be upon him. The reason for their disbelief and abandonment of their religion was their exaggeration in their regard for the righteous. Their idols, to which they devoted themselves and were fanatical about them, and about which they called themselves

﴿لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.”

[Nuh: 23]

Were the names of righteous men from the people of Noah. When they perished, Satan inspired their people to build idols in their places of assembly and name them after them. They did so, but they were not worshipped. Then, when those people perished and knowledge was forgotten, they were worshipped.

So, polytheism is an innovation upon humanity. Monotheism is the inherent, and we must strive to achieve it. In doing so, we return to what Allah Almighty created us upon: monotheism of Allah, Lord of the Worlds, being upright, acknowledging His Lordship, divinity, and the perfection of His Names and Attributes.[5]

Servants of Allah, we must strive to achieve Monotheism of Allah, Lord of the Worlds, just as Allah Almighty does not accept your prayer unless you fulfill the condition of purity. Meaning: If a person comes in a state of major ritual impurity (janabah) or minor ritual impurity and enters the prayer, he says: “**Allah 'Akbar**” and continues to do that. He may even pray with the people (as Imam) while doing that. He may even be in the first row behind the imam and he does that and does not miss the opening takbir for a number of years. This action is rejected, and he has not prayed, because Allah, the Blessed and Exalted made a condition for the validity of his prayer that he performs purification from major or minor ritual impurity with water or an alternative such as earth, as is well known and as you acknowledge.

You should acknowledge that Allah will not accept any action, word, or belief from you until you fulfill the condition of monotheism.

[5] **What was mentioned above from the lecture "The Importance of Monotheism" - Saturday, 1 Ramadan 1430 AH | 22/8/2009 AD**

The meaning of monotheism and its divisions

Monotheism, servants of Allah, is singling out Allah in Lordship, Divinity, Names, and Attributes.

Monotheism of lordship: It is the knowledge and acknowledgment that Allah is the Creator, the Provider, the One who manages affairs, gives life, and causes death.

Monotheism of divinity: It is singling out Allah in worship, such as supplication, vows, sacrifice, seeking help, and the like.

Monotheism of Names and Attributes: It is to affirm the Names and Attributes that Allah has affirmed for Himself or that His Messenger (peace and blessings be upon him) has affirmed for Him in a manner befitting His Majesty and Greatness, without distorting, denying, specifying, or likening them to Him.

Monotheism of lordship, Monotheism of divinity, and Monotheism of Names and Attributes are all interconnected; each type is inseparable from the other. Whoever affirms one type but does not affirm the other is not a monotheist.

These three are combined in the words of Allah Almighty:

﴿رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِۦ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾

“Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?”

[Maryam: 65]

His words, Almighty and Exalted: **"Lord of the heavens and the earth and whatever is between "**—this is Monotheism of lordship.

His statement, **"so worship Him and have patience for His worship"** is the monotheism of worship or the monotheism of divinity.

And His statement, **"Do you know of any similarity to Him?"** This is the monotheism of names and attributes.

The singularity of Allah Almighty in Lordship means: His singularity in creation, sovereignty, and management.

The singularity of Allah Almighty in divinity means: His singularity in deification and worship. It is the singularity of worshipping Him, glory be to Him, by not being a slave to anyone other than Him, glory be to Him. You do not worship an angel, a prophet, a saint, a sheikh, a stone, or a tree. You worship none but Allah alone.

The singularity of Allah Almighty in the perfection of names and attributes means: His singularity in the most beautiful names and perfect attributes.

Allah, the Almighty, cannot be singled out for His names and attributes except by negation and affirmation. By negating similarity, we mean not making anyone like Allah in His names and attributes, and by affirming all of His names and attributes that He has affirmed for Himself in His Book or the Sunnah of His Prophet, may Allah bless him and grant him peace. Allah Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.”

Indeed, the religion of the Messengers is a religion of negation and affirmation. Therefore, we must deny the right to worship of anyone and everything other than Allah, while affirming the true worship of Allah, the Almighty and Exalted. He alone is worthy of worship.

Monotheism of Lordship

Allah Almighty instilled people with this monotheism—the monotheism of Lordship—and they acknowledge that Allah is the Creator of creation, their Provider, and the Manager of their affairs. Even Abu Jahl acknowledged this:

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

“And if you asked them who created them, they would surely say, "Allah.” [Az-Zukhruf: 87],

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

“And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allah.” [Az-Zumar: 38]

These polytheists did not claim that any of their deities created anything, provided sustenance for anyone, or gave life and death. Rather, they associated others with Allah in worship, while they acknowledged the general monotheism of Lordship for Allah Almighty.

What is required of the believer in monotheism of Lordship?

- To believe first in the existence of Allah
- To believe in Allah's general actions, such as creation, provision, benefit, harm, giving, withholding, life, and death.
- To believe in Allah's decree and predestination, because what Allah brings about in His universe and the measures He decrees are among His actions, glory be to Him.

Many Muslims stop at affirming monotheism when it comes to affirming Lordship. They compare it to the fact that Allah is the Creator of creation, their Owner and Provider, and that He is the One who gives life, causes death, and manages affairs. They then devote certain forms of worship to other than Allah Almighty. This is tantamount to polytheism in divinity and polytheism in worship. This is the very reason why Allah made the blood and wealth of polytheists permissible for His noble Prophet (peace and blessings be upon him) and for the believers.

Fitrah (innate human nature) indicates monotheism in Lordship.

Monotheism in Lordship alone is not sufficient, and its adherents are not admitted into Islam. Therefore, the Messenger of Allah (peace and blessings be upon him) fought those who affirmed it and devoted worship to other than Allah.

We must understand this correctly; otherwise we will not truly understand the religion of Islam.

Monotheism of the Names and attributes

The second type is: Monotheism of Names and Attributes.

This matter is indicated by sound, clear reason and by upright innate human nature.

Reason and innate human nature acknowledge that this is up to Allah Almighty alone. No one knows Allah better than Allah, and no one knows Allah better than the Messenger of Allah, may Allah bless him and grant him peace.

The Sunnis believe in everything Allah has described Himself with, or His Messenger, may Allah bless him and grant him peace, has described Him with, literally, not metaphorically, in a manner befitting His perfection and majesty.

Allah Almighty is unlike anything in any way, neither in His essence, nor in His attributes, nor in His actions, as He, may He be glorified and exalted, has said about Himself in His words,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌۖ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.” [Ash_Shuraa: 11]

The Sunnis are those who have united to adopt the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, and to act upon it outwardly and inwardly, in word, deed, and belief.

Servant of Allah! If you do not acknowledge your Lord with His beautiful names and perfect attributes, you will not fear Him, love Him, or worship Him as He should be worshipped. Our Lord, Blessed and Exalted be He, has shown us the importance of this matter, which relates to His Names and Attributes. He has shown us in the Glorious Qur'an the importance of this great matter, as He, the Most High, says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

"It is Allah who has created seven heavens and of the earth, the like of them."

"The like of them" means number, not in the same manner or description.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾

“It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them” [At-Talaq: 12]

The cosmic command and the religious ordinance are sent down.

Why all this?

Our Lord, Blessed and Exalted be He, has explained to us the creation of the seven heavens and the seven earths, and the sending down of the cosmic command and the religious ordinance between the heavens and the earth. He has explained this to us in His saying:

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

“So you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.” [At-Talaq: 12]

This is a important topic and a fundamental principle, the fundamental of all principles. You must know your Lord, and you will not know Him except through His names and attributes. You must affirm for Him what He affirmed for Himself in His Book or on the tongue of His Messenger, may Allah bless him and grant him peace, and deny for Him what He denied for Himself in His Book or on the tongue of His Messenger, may Allah bless him and grant him peace, while believing in the establishment of the perfection of its opposite.[6]

Servants of Allah! We must learn Monotheism and be patient in learning it, because nothing enrages Satan except the call to the Oneness of Allah, the Almighty and Most High, because in it lies discord. Therefore, tranquility descends in gatherings to learn Monotheism.

May Allah's prayers and peace be upon our Prophet Muhammad, his family, and all his companions.

[6] **What was mentioned above from the lecture "The Importance of Monotheism" - Saturday, 1 Ramadan 1430 AH | 22/8/2009 AD**

The second sermon

Praise be to Allah, Lord of the Worlds. I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner. He is the protector of the righteous. I bear witness that Muhammad is His servant and Messenger, may Allah's prayers and peace be upon him, eternal and unbroken prayers and peace until the Day of Judgment.

Now then:

Monotheism of divinity

The monotheism of divinity is the purpose of the call of the Messengers, from the first to the last.

Allah, the Blessed and Exalted, sent the Messengers for this purpose, and they adopted the monotheism of Lordship as a ladder to acknowledge that Allah, the Blessed and Exalted, alone is worthy of worship.[7]

Monotheism Divinity or worship: practical monotheism in which an action is commanded to be directed to the one, Allah the Exalted, or a prohibition against an action to be abandoned for the sake of the one, Allah the Exalted.

It is monotheism in seeking and intention, or monotheism volitional and requesting, in which it calls for the worship of Allah alone and forsaking all that is worshipped besides Him.

The battle between the Messengers, peace and blessings be upon them, and their people was for the sake of this monotheism, the monotheism of divinity.

A person does not enter Islam except by saying, **"there is no deity worthy of worship in truth except Allah"**

The unbeliever enters Islam by saying it.

Whoever reaches puberty will perform it.

The first obligation upon creation is to worship Him, the Most High, and to bear witness to His divinity and His deservingness of worship alone.

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[7] **What was mentioned above from the lecture "The Importance of Monotheism" - Saturday, 1 Ramadan 1430 AH | 22/8/2009 AD**

"Ilah = God" means **"the one to be worshipped,"** Scholars have defined monotheism of divinity, or worship as singling out Allah Almighty for all forms of outward and inward worship, in word and deed, and denying worship to anything other than Allah, the Most High, whoever it may be.

So, it is the monotheism of Allah through the actions of the servant. As for monotheism of lordship, it is the servant's monotheism of his Lord through the actions of the Lord, the Most High, and everything related to Him.

Tawhid al-Ilahiyyah means the monotheism of the Lord, the Most High, through the actions of the servant, so that your worship of Allah, the Most High, is purely for Him, and you do not direct any of it to anyone other than Him, the Most High.

Whoever directs any of the forms of outward or inward worship to anyone other than Allah, the Most High, has committed shirk, because worship is only for the one, and that is the One God, the Most High.

The status of monotheism of divinity among the various forms of monotheism is very great. This monotheism is the first call of the Messengers - peace and blessings be upon them - for which the Messengers were sent, as Allah Almighty said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut.” [An-Nahl: 36]

And it is for this monotheism that Allah revealed the Books, and for this purpose, as Allah Almighty said:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَـٰهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.” [Al-Anbiya: 25]

This Monotheism - meaning monotheism of divinity - is the difference between monotheists and polytheists, and it is upon this that reward and punishment are based in both worlds. Sheikh Al-Islam, may Allah have mercy on him, said:[8] "monotheism is the opposite of polytheism. If a servant establishes the monotheism that is Allah's right, and does not associate anything with Him, then he is a monotheist."

This is the monotheism for which the Messenger of Allah, may Allah bless him and grant him peace, was commanded to fight the infidels. He, may Allah bless him and grant him peace, said:

[8] **Collection of Fatwas: 1/52 and 53**

"I have been commanded to fight the people until they testify that there is no deity worthy of worship in truth except Allah and believe in me and what I have brought. If they do that, their blood and property are protected from me, except for a right due, and their reckoning is with Allah." Narrated by Muslim in his Sahih.[9]

This monotheism is: devoting worship to Allah alone, and it is for this that the Messenger of Allah, may Allah bless him and grant him peace, was commanded to fight the infidels.There is no deity worthy of worship in truth except Allah. The meaning of monotheism of divinity[10]

"la 'iilah 'iilaa allah" means: there is no deity worthy of worship in truth except Allah.

Every deity other than Allah, Lord of the Worlds, and every deity other than Him is false, and their worship is rejected by their worshipper. Therefore, no one should be worshipped except Allah, Lord of the Worlds, alone.[11]

Sharia evidence for monotheism of divinity:

Monotheism of Allah, devoting religion to Him in worship, and seeking His help in the Holy Quran are very numerous, as Sheikh al-Islam (may Allah have mercy on him) said. Among the evidence for this is the statement of Allah the Almighty:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allah and associate nothing with Him,” [An-Nisa: 36]

And His statement, the Most High:

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“And your Lord has decreed that you not worship except Him” [Al-Isra: 23]

And His statement, the Most High:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were not commanded except to worship Allah, [being] sincere to Him in religion,” [Al-Bayyinah: 5]

And His statement:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

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[9] **Sahih Muslim: 1/52 No. 21, and it was included by Al-Bukhari in Sahih: 13/250 No. 7284**

[10] **What was mentioned above from the lecture "The Importance of Monotheism" - Saturday, 1 Ramadan 1430 AH | 22/8/2009 AD**

[11] **What was mentioned above from the lecture (The Secret of Happiness)**

“Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.” [Al-Anam: 162-163]

And the evidence from the Sunnah is very abundant:

Among them is the statement of the Messenger of Allah (peace and blessings be upon him) to Mu'adh ibn Jabal (may Allah be pleased with him): **"O Mu'adh! Do you know what Allah's right over His servants is? And what the servants' right over Allah is?" Mu'adh said: "Allah and His Messenger know best." He said: "Allah's right over His servants is that they worship Him and associate nothing with Him, and the servants' right over Allah is that He not punish those who associate nothing with Him."** (Bukhari and Muslim)[12]

And one who does not profess the monotheism of divinity is not included in Islam, even if he is professing the other two types.

If a man believes that Allah Almighty is the Creator, the Owner, and the Controller of all affairs, and that He, glory be to Him, is deserving of the names and attributes He deserves, but worships someone other than Him alongside Allah, if a man with this characteristic were to worship someone other than Him, his affirmation of the monotheism of Lordship, the names, and the attributes would not benefit him. Similarly, if he devoted any form of worship to someone other than Allah Almighty, because Allah Almighty says:

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ﴾

“Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Al-Maidah: 72]

[12] **Sahih Al-Bukhari: 6/58, and Sahih Muslim: 1/58 and 59 No. 30 from the hadith of Muadh, may Allah be pleased with him**

Learn monotheism, for I love for you what I love for myself.

Learn monotheism, servants of Allah, for I love you for the sake of Allah. Therefore, I want for you what I want for myself, and I love for you what I love for myself.

You will find that life has changed, and your outlook on it has shifted. You will emerge from confusion, from intellectual chaos to inner peace, mental peace, and balance, free of crookedness and distortion.

But if those who remain far from the truth of monotheism remain anxious and blame no one but themselves.

I ask Allah, the Blessed and Exalted, to make us all among those who believe in monotheism, to make monotheism a reality for us, to make monotheism a reality in us, to make us advocates of monotheism, and to include us among those who brought monotheism, namely the master of monotheists, our Prophet Muhammad, may Allah bless him and grant him peace.

May Allah's blessings and peace be upon our Prophet Muhammad, his family, and all his companions.